1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Yuma; Maricopa
Mohave; Halchidhoma
Plateau Yumans NT14
Yavapai

satisfied with the killing and scalping of a single enemy. They preferred, if possible, to scalp their victim alive: together they rushed the man selected, sat on him, and cut away the scalp. It was sometimes taken from the dead, but "they do not call that a brave deed." Immediately it was thrown into the air and allowed to fall to earth. (It was not kicked in Yuma fashion and the singing and dancing which Cocopa and Yuma indulge in at this point were absent.)

As soon as they were ready to return one of the younger lads was dispatched with the news, whereupon everyone gathered at the meeting house to await them. Some of the old people might join in expressing their happiness by such songs as Ivâ∂o' and Mountain Killdeer.

Only a man who had dreamed of it could scalp, hence the taking of a single scalp was sufficient to establish the fulfillment of his dream. His dreams were of winning battles against fearful animals. If he had not the requisite dream, no man, no matter how brave, would take a scalp. There was a saying that if he had not dreamed but forced himself to take a scalp, the dead enemy would grin, so that he would flee in fear. Scalps were exceptionally dangerous: they caused paralysis unless those that took them or handled them underwent the purification described below.

The scalps taken were those with long fine hair: not all the slain were scalped. They took the whole skin of the upper half of the head cut away just below [*sic*] the eyes and above the ears. (The scalp was hie'∂au'g, "hair taken.") Sometimes the ears were taken separately, but not the whole head nor other parts of the body.

Dead foemen were eaten by the Yavapai, according to Kutox; a practice quite willingly corroborated by Mr. E. W. Gifford's Southeastern Yavapai informant[27] and recorded by Dr. Kroeber for the more northerly Yavapai. The Maricopa and Halchidhoma never did (nor, according to Kutox's knowledge, the Yuma and Mohave), not so much because of repugnance as because

[27] Who, however, accused the Maricopa of the practice (Gifford, *Southeastern Yavapai*, p. 186).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma
Plateau Yumans NT14
Yavapai

P R 266 727 R [783] they feared it would cripple the eater. The enemy were believed "diseased": scalps, captives, and those who had taken or slain an enemy, all had to undergo a lengthy purification.

P 266 727 Two accounts of the practice which may refer to the same case were obtained from Kutox. Once before he was born some Halchidhoma from the Maricopa Wells district were on their way to the Kaveltcadom at Gila Bend. (This places the incident between 1835 and 1845.) Just west of the Sierra Estrella they were surrounded by Yavapai and Apache, who killed all twenty, carrying off a woman and her child. They took them northward to the mountains, where they cooked and ate the child. Kutox has seen the place. All their allies were invited to this. In the early evening they made the woman and the little girl dance. They then dug a long pit in which they burned logs until reduced to coals, on which they roasted a deer. They dragged the screaming girl away from her mother, and held her down on the coals until she died. Then each ate a piece of deer flesh and that of the girl. The woman later escaped and returned home.

Four women went to gather mesquite. One, who was somewhat apart from the others, had a girl of seven with her. The Yavapai caught these two and hurried them off to the mountains. They called all men and women together and danced beside a big fire. When the fire had burned down, they threw the little girl on the ashes and roasted her alive. The woman lived with the Yavapai for some time before she had an opportunity to run away. She said they had forcibly made her eat part of the girl's flesh.

R 756 727 787 Shamans also accompanied war parties to heal the wounded. These were not general practitioners, but those who had the proper dreams for wounds (p. 287).

R 727 766 Those who were killed in enemy territory were cremated on the spot if possible. The pyre was quietly built at night and as soon as well ablaze they left the spot. No attempt was made to carry the ashes home.

P R 173 726 On one occasion the Maricopa went to fight west of or below Fort McDowell. The war leader chose a number of men to accompany him. A scout sent forward was seen by the enemy. Almost caught, he abandoned his horse and fled to warn the approaching Maricopa. These returned south of the Salt River, where they camped. In the evening the leader spoke, expressing his disappointment that his plan had miscarried, but saying they would try again. He argued that since the Yavapai had taken the horse, they would feast on it through the night. Perhaps they could be attacked when they finally fell asleep. At midnight the Maricopa again moved close to the Yavapai encampment and sent a spy ahead. He found that the Yavapai had feasted on the horse and, near morning, reported them asleep. The Maricopa then attacked and killed all the enemy. Since this event the locality has been known as xukávl'k tatâpoi'ic, "the returning and killing."

Kutox's account of his own experience about 1865 also illustrates the character of this fighting with the mountain tribes.

A hundred Pima and as many Maricopa were given guns by the soldiers and